

Woman's Board of Missions

704 CONGRESSIONAL STREET, BOSTON

TURKEY

A COURSE OF TWELVE LESSONS

ARRANGED BY

MRS. S. CRAWFORD

for the Teachers in Foreign Work

PRICE, 5 CENTS PER COPY

BOSTON

PRINTED BY THE BOARD

1879

Woman's Board of Missions

704 CONGREGATIONAL HOUSE, BOSTON

TURKEY

A COURSE OF TWELVE LESSONS

ARRANGED BY

MRS. L. S. CRAWFORD

For the Committee on Junior Work

PRICE, 5 CENTS PER COPY

BOSTON

PRINTED FOR THE BOARD

1899

EXPLANATION OF THE MAP.

By the aid of the map we shall be able to locate the four stations of the Bulgarian or European Turkey Mission, *viz.*, Samokov, Monastir, Philippopolis, and Salonica or Thessalonica.

This mission was opened in 1871, and includes in its territory ancient Macedonia and Thrace.

The names of the missionaries in each station are found at the end of the book.

In the Western Turkey Mission, which was opened in 1831, we find seven stations, *viz.*, Constantinople, Brousa, Smyrna, Marsovan, Cesarea, Sivas, and Trebizond.

The Central Turkey Mission, formed in 1856, has the two stations of Aintab and Marash, while missionaries also reside in Adana, Hadjin, Tarsus, and Oorfa.

In the Eastern Turkey Mission (set off in 1860) are the five stations of Harpoot, Erzroom, Van, Bitlis, and Mardin.

By the word *station* we understand the city where the missionaries reside, and where their work centers.

The *field* is the province through which the missionaries tour, establishing churches and schools, and visiting and encouraging those already established. Such places are called *out-stations*; *e. g.*, *Smyrna field*, named after the city of Smyrna, which is a station, and including a territory nearly as large as the State of New York.

Brousa field is three times as large as Massachusetts.

Cesarea field is about the size of Illinois.

Thyatira is one of the out-stations of Smyrna, Zeitoon of Marash, Tokat of Sivas, etc.

There are 46 *out-stations* in the European Turkey Mission.

"	"	102	"	"	Western	"	"
"	"	44	"	"	Central	"	"
"	"	87	"	"	Eastern	"	"



INTRODUCTORY.

It is designed that the accompanying pamphlet be used as a text-book for leaders and older students. A copy should be put into the hands of each member of the Society, and the lesson prepared by each one in advance of the missionary meeting. Parallel lesson sheets have been prepared for the children as an aid to their better comprehension of the subjects treated. It is expected that each leader will see that the children are provided with these lesson sheets, the cost of which is 3 cents for the series.

Pray for the missionaries by name, and aim in the course of the year's study to become thoroughly familiar with the work which is being done in Turkey.

A wall map of Turkey will be found very helpful; price, \$2.00 on cloth, \$1.25 on paper.

Subscription price of *Life and Light*, 60 cents a year; single copies, 5 cents. Bound volumes of the *Mission Dayspring*, containing two full years, 50 cents; single numbers, 2 cents. Subscription price per year, one copy, 20 cents; ten copies to one address, \$1.50; twenty-five copies to one address, \$3.00.

These publications will prove an invaluable aid in preparing for meetings.

Mite-boxes are provided for collecting money for the work of the Woman's Board, free of cost except express or postal charges.

A circulating library of missionary books may be found at the rooms of the Woman's Board, volumes from which are loaned at two cents a day and return postage. Send for a catalogue.

For above supplies and catalogue of missionary leaflets, apply to Miss A. R. Hartshorn, Woman's Board of Missions, 704 Congregational House, Boston.

Historical Introduction.

By REV. L. S. CRAWFORD, TREBIZOND, TURKEY.



GYMNASIUM AT EPHEBUS.

A peculiar interest attaches itself to any study we may make of the history of Turkey, for Palestine—"the Holy Land"—the land made sacred and precious to us by so many scenes of Bible times, lies within the boundaries of the Turkish Empire.

Going to the north, beyond the mountains of Lebanon, where Asia Minor stretches away to the west, we come to our Central Turkey Mission. We first visit Antioch, the proud city of Antiochus the Great, but more tenderly remembered as the place where "the disciples were first called Christians." In Tarsus, the birthplace of St. Paul, we find a flourishing boys' school, "St. Paul's Institute." We are now in old Cilicia.

If we go north from Tarsus, we shall come to Cappadocia and Galatia and Pontus. Now we know these places as the Cesarea and Marsovan and Sivas and Trebizond fields of our Western Turkey Mission. It was from Zilleh, of the Marsovan field, that Cæsar wrote, "I came, I saw, I conquered!" (*Veni, vidi, vici!*) It was in the northwestern part of the Cesarea field that Alexander cut the Gordian knot.

Turning towards the southwest and passing through old Bithynia, our Brousa field, we come on to Mysia, where Paul at Troas saw the vision of "the man of Macedonia." To reach there we shall cross the Granicus and think of the battle in Alexander's days.

South from here, in the Smyrna field, we are in the region of "the seven churches of Asia" and of the old Greek colonies along the shore. The islands of Mitylene and Samos and Patmos and Chios are off from this western shore. But we must turn east again and, crossing the Mæander River, go on by Colosse, Hierapolis, Iconium, Lystra, and Derbe, back

to Antioch, and then east and north to our Eastern Turkey Mission. We shall pass through Mesopotamia and then north to snow-capped Mt. Ararat, passing in our journey beside and across the Tigris and the Euphrates and through the land where many people think Adam and Eve lived in their beautiful garden of Eden. And so if we would study the early history of Turkey, we may turn back to the pages of the Old and New Testaments and to the Apocrypha also.

There were the old Assyrian and Babylonian Empires, which conquered the Jews, as the Jews had conquered the Canaanites and other peoples of Palestine. Then the Medes and Persians conquered the Babylonians, and some of the Jews were allowed to return and rebuild Jerusalem, and then came on the Macedonians under Alexander the Great, and as the Persians yielded to them, so their successors yielded in turn to the Romans. The Greek had been established as a common language; the Roman legions held the whole world in their control; the gates of war were shut; there was universal peace when

" . . . In the solemn midnight
Centuries ago . . .
The fulness of the time was come and God
Sent forth his Son."

The Jews had made the Romans to feel that Jesus had come to take away the power of Caesar, and it was therefore natural that the Roman emperors should persecute the followers of Christ. So bitter were these persecutions, so many Christians were killed, that no one would have thought that in less than three hundred years after the crucifixion of our Lord, the Roman Emperor Constantine would accept Christianity and proclaim it as the religion of the empire. Constantinople was built by and named for this emperor, and when in after years there arose jealousies between the people of Rome and Constantinople, and the great Roman Empire was divided into the Eastern and Western Empires, Constantinople remained capital of the Eastern, as it is now of the Turkish Empire.

In 622 Mohammed, the great Arabian prophet, began his life work. He and his followers destroyed idolatry wherever they went, in Asia and in northern Africa, but it was a warfare against Christianity also and Mohammed was chosen in the place of Christ. It was against these that the crusaders of Europe came down to rescue the holy places from the hands of those who rejected our Lord. In the meanwhile there were coming down from the northeast, from the tablelands of Central Asia, tribes of Tartar origin, driving their flocks before them. The Arabs did not conquer them, but they did teach them their new religion, and these tribes, under their leader Seljuk, became the ruling people. By 1326, Brousa was conquered by Osman (or Othman), a leader of other tribes from the north and east. These Osmanli Turks mingled and mixed with the Seljukian Turks, and became one great people. They conquered Greece and Turkey in Europe, and in 1453 captured Constantinople.

TOPICS FOR FURTHER STUDY.

Historical and Biblical Associations with Turkey.
Constantine and Early Christianity in Turkey.
Life and Work of Mohammed.
Growth of the Ottoman Empire.
The Crusades.

The Religions of Turkey.

By REV. CYRUS HAMLIN, D.D.



DR. CYRUS HAMLIN.

The chief organized religions of Turkey are Mohammedanism, Judaism, and Christianity. They have many subdivisions, which will be briefly mentioned. Islam is the true name of the first, and will be used.

ISLAM.

Its first great historic peculiarity is its strength. It holds its adherents with an iron grasp, and has lost fewer members by defection than any other faith. Death and hell to the renegade is the inflexible law of Islam. It cannot now be publicly executed in Turkey, since the affair of Hovakim, in 1842; but nevertheless converts disappear, and the faithful offer praise.

The divisions in the faith are very numerous; but the chief ones which meet us in mission work are the Sunnites

and Shiites, the Sufis and the Dervishes. The Turks are generally Sunnites. The Persians are mostly Shiites. The Sunnites claim to be the only orthodox Moslems, and with them is chiefly the missionary spirit. It is they who have converted such large portions of Asia and Africa. The Caliph — the Sultan — can always excite them to the most atrocious deeds of cruelty for the faith.

The Dervishes are forms of Sufism. Among the Bektashis, one kind of Dervishes, are found many interesting characters, who seem not far from the Kingdom. A very aged Bektash saint was being carried past the gate of Robert College. He was set down inside of the gate, and his servant came to the writer and said, "Our Sheikb wishes to see you at the gate." He was reputed to be one hundred years old. He said to me, "All who love God are brothers. I love him — so do you. I am very old; I shall not pass your gate again. I wish to give you my blessing, and receive yours." He then pronounced his in Arabic, and I mine in English: and the bearers took him up and passed on.

The four leading characteristics of the faith of Islam are Monotheism, Fatalism, Ritualism, and Sensualism. The Koran prohibits wine, inculcates justice, hospitality, and kindness to the poor and to animals, and condemns fraud, falsehood, and cruelty. There are Moslems — alas, how

few! — who obey these teachings, and are thoughtful and pleasant neighbors to have around you. The recent cruel slaughter of the Armenians is the best commentary on the moral influence of this mighty faith.

THE GREEK FAITH.

It claims to be the old and only Apostolic, Orthodox, Greek Church. It has the old orthodox confession of faith. It has the Nicene and the Apostles' Creeds. It has a full supply of orthodoxy. But it has introduced auricular confession, baptismal regeneration, transubstantiation, and the worship of the Virgin and the Saints. We must look now to the Greeks rather than to the Greek Church. Education and general enlightenment have made great progress among them. Rome has made proselytes among them, but has not shaken the mass.

THE ARMENIAN FAITH.

It is substantially that of the Greek Church, and has the same errors. The Armenians were cut off from the Greek Church as being Monophysites, and as rejecting the Council of Chalcedon.

The Roman Catholic Armenians are the result of the missionary efforts of Rome, begun in the sixteenth century. They became an organized body in Turkey in 1828, in consequence of severe persecution from the Armenian Patriarch. They have been faithfully protected by France, and have become a powerful body.

THE PROTESTANT ARMENIANS.

The mission of the American Board at Constantinople to the Armenians was begun in 1831. A body of enlightened evangelical Armenians was the result of their labors, before any organization was allowed or desired. The hope and aim was to evangelize the whole Church. In 1846, the first Protestant Armenian Church was organized in consequence of persecution, and the number of churches is now more than 120. This Church has endured severe persecution. Its influence upon education and evangelical enlightenment has been very great. It has translated the Bible into nearly all the languages and dialects of Turkey. Its colleges and seminaries are supplying educated men and women for all departments of life. Its acknowledged influence is immense, and is to fill the land.

The Protestant Greeks will be referred to in another lesson.

There are other religions of less note. Judaism exists in the places of business in the seaports. When the Jews were expelled from Spain, they were received by the Sultan of Turkey. About 100,000 reside at Constantinople. They have been faithful and useful citizens, and have been treated better than in most of the Christian cities of Europe.

We might also mention the small body of the Jacobite Syrians, and the Yezidees — fragments of old faiths; but we will convert the above-named first, and afterwards come to them.

TOPICS FOR FURTHER STUDY.

The Affair of Hovakim. See Dwight's *Christianity Revived in the East*, p. 194. Also Goodell's *Forty Years in the Turkish Empire*, pp. 291, 292.

The Nicene Creed.

The Council of Chalcedon.

American Board Missions in Turkey.

By REV. JAMES L. BARTON, D.D.

In the report of the Prudential Committee of the American Board for 1819, the following passage occurs:—

“In Palestine, Syria, the provinces of Asia Minor, Armenia, Georgia, and Persia, though Mohammedan countries, there are many thousands of Jews and many thousands of Christians, at least in name. But the whole mingled population is in a state of deplorable ignorance and degradation, destitute of the means of divine knowledge and bewildered with vain imaginations and strong delusions.”

On the twenty-third of September of the previous year, 1818, Pliny Fisk and Levi Parsons were appointed missionaries to Palestine. Mr. Parsons arrived at Jerusalem on the seventeenth of February, 1821, and missionary work in Turkey under the American Board was inaugurated. At that time this work was sustained by the combined efforts of the New and Old School Presbyterians, the Dutch Reformed Church, and the Congregationalists.

In 1820 but little was known of the great part of Turkey and Persia. Travelers seldom penetrated into the interior of that vast country, which was considered a dangerous region. With commendable rapidity missionaries were sent into Syria, Mesopotamia, Koordistan, Armenia, Persia, Asia Minor, and Macedonia, who by their explorations and reports soon introduced those different classes of peoples, with their great intellectual, social, and moral needs, to the churches of this country. The territory covered by the Turkish and Persian missions extends from Greece on the west to the Caspian Sea on the east, and from the Black Sea on the north to Arabia and Egypt on the south, comprising an area of over one million square miles, or a half larger than the entire United States east of the Mississippi River. Throughout this vast territory there were no railroads, or in fact roads of any kind. The only method of travel or of transportation was upon the backs of camels or horses.

This entire area is thickly populated with sturdy races. These include Turks, Koords, Syrians, Arabs, Persians, Armenians, Nestorians, Jacobites, Greeks, Bulgarians, Jews, and many other races of less distinction. These people have each their own distinctive language and religion. The first four named are Mohammedans, although not in harmony with each other, and all the rest named, except the Jews, are nominal Christians, yet having nothing in common in their religious organizations and practices.

There is no accurate and reliable census of that country, but it is safe to say that the missions as outlined above included not less than 30,000,000 souls. All of this vast country was and is yet under a Mohammedan government, the Sultan at Constantinople ruling all except Persia, which is under the control of the Moslem Shah.

When missionaries entered the country there was no school system which afforded privileges of education to the people and no literature to help the few who knew how to read. It was the province of our missionaries to create a Christian literature for all these races, and at the same time to inaugurate a system of Christian education which should intellectually and morally revolutionize the entire land. As there were no other Boards at

work in that territory except a little work for the Jews in Palestine, the mighty task must needs be undertaken by our missionaries alone. The extent of the undertaking can be better realized when we remember the variety and widely diverging languages. With surprising rapidity and accuracy the Bible was translated by missionaries and printed by the Bible Societies in Bulgarian, Armenian, Modern Greek, Arabo-Turkish, Armeno-Turkish, Greeco-Turkish, Arabic, Persian, Syriac, and Koordish, while at the same time text-books, hymn books, general Christian literature, and a variety of Christian periodicals were issued in as many, if not more, tongues.

In the creation and operation of an educational system for Turkey, men of broad vision, strength, and devotion have labored. Through their heroic efforts 30,000 pupils have been gathered into the mission common schools, and out of these have come a multitude of high schools and almost half a score of colleges which stand to-day monuments of their prophetic vision and indomitable faith. The colleges in Beyrout, Constantinople, Harpoot, Aintab, and Marsovan are now filled with students and intrenched in the confidence and affection of the people for whose good they were planted. The various theological seminaries have fitted a vast number of the best young men of Turkey for Christian leadership. These men have been mainstays of the evangelistic work.

When missionaries entered Turkey they found the condition of the women most deplorably degrading. There were not only no schools for girls, but the opinion prevailed that women were incapable of learning to read. Persistent and united efforts were made by the missionaries to reach the women, and in order to do this, schools for girls were established, but amid great opposition. These efforts have received, in the last thirty years, great impulse through the various Women's Boards. The battle was nobly fought and won, and to-day there are no more popular institutions or better patronized than the schools for girls, including the girls' high schools and colleges in Syria, Armenia, Anatolia, and Constantinople.

In 1870, the other Boards having long since withdrawn, it was mutually agreed by the Presbyterian and Congregational churches of the United States that they would divide the work, the Presbyterians wishing to organize a Board of their own. This was accomplished to the satisfaction of all parties, and Persia and Syria with their institutions were set apart to the Presbyterian Board, and the American Board retained all the rest of the Turkish field, except a small work in Northern Syria carried on by the Reformed Presbyterian Church of America.

Turkey north of Syria is preëminently the field for Congregational churches in this country to evangelize. If they fail, no other resource is open to the country; if they succeed, the reward will be theirs alone. The 55,000 Protestants and the more than 20,000,000 in Turkey yet unreached are waiting for us to give them an enlightened Gospel.

TOPICS FOR FURTHER STUDY.

Turkey Almost Exclusively a Field for American Congregational Missionary Effort.
Division of Territory between the Presbyterian Board and the A. B. C. F. M.
Evangelistic Work as carried on by Touring Missionaries, and Native Pastors, Teachers, and Bible Women.

The Evangelistic Work at Gedik Pasha.

Present Facilities for Reaching Points in the Interior of the Country.

Constantinople.

By MRS. LUCIUS O. LEE, OF MARASH.



ROBERT COLLEGE.

Constantinople, the capital of the Turkish Empire, is magnificently situated at the confluence of the Bosphorus and the Sea of Marmora. Notwithstanding its narrow, dirty streets and dilapidated houses, no capital in the Old or New World has a finer location. Such are its natural advantages that in the hands of a good government it would soon rank among the richest and most commanding cities in

the world. The Bosphorus, the Golden Horn, and the Marmora furnish every facility for commerce. The swift current of the Bosphorus bears away the impurities which the Turks would never trouble themselves to remove, while the salubrious climate, the beautiful scenery, and the charming villas on the water's edge make it an attractive place of residence.

It has long been called "the Key of the East," and almost every nation of Europe has coveted its possession, — none more than Russia. It is to this day a Turkish city only because no European nation is willing that any other should seize it.

Through the Dark Ages Constantinople was the center of European learning. After the fall of the city before the Turks in 1453, the precious manuscripts which had been so carefully preserved there by the monks were scattered through Europe, and in a great measure caused the Revival of Learning.

The present population is estimated anywhere from 800,000 to 1,000,000. Only about one half of these are Turks; the Greeks and Armenians are supposed to number each 80,000; there are 70,000 Jews and the remainder of the population consists of people from every part of the globe. It is the most cosmopolitan of cities; and as one stands for a few moments on the bridge over the Golden Horn, every variety of costume meets the eye, and a jargon of languages strikes the ear. Dr. Riggs, in crossing from his house to the other side of the Bosphorus, once counted nineteen languages that he heard on the way.

Ever since 1830 Constantinople has been one of the largest and most important stations of the American Board. A noble band of missionaries laid the foundations of the work in those early days, and the names Goodell, Schauffler, Dwight, Riggs, Hamlin, and Bliss are known to all interested in missions. There is now public preaching every Sabbath in thirteen different places, in Armenian, Greek, Turkish, and Spanish (the

latter for the Jews, by the Scotch Mission). In several places there are Sabbath-schools and evening meetings. Several of our ladies are engaged in city mission work in different parts of the city.

But the strictly evangelical work is only a small part of that done by the missionaries in this city. Constantinople being the center of the whole Turkish Empire, the missionaries there are largely occupied with work which has reference to all parts of the country. The publication department makes and publishes school books and other books in various languages, which are sold all over the empire, and publishes a weekly paper in the same languages which conveys religious and secular instruction to many who never see another periodical.

Mr. Peet, the Treasurer of all the Turkey missions, sits in his office in the Bible House from morning till night, one of the hardest-working and most valuable men in all Turkey.

The Bible House, where all this kind of work is transacted, was built through the efforts of Rev. I. G. Bliss, D.D. It is a fine substantial stone building in old Stamboul, and seems to tell us that the mission work shall be durable and lasting like itself. Here are the officers of the Bible Society whence Bibles are sent out all over the empire, the printing and publishing rooms of the Publication Department, the Treasurer's office, besides convenient rooms for assemblies, large and small.

The educational work in Constantinople has always been of a high character. Two institutions, of which we may justly be proud, occupy commanding sites on the Bosphorus, — the American College for Girls on the Asiatic side, and Robert College on the European. An account of the former is given in Lesson VII, and we pass on to Robert College. It was founded in 1862 by Mr. Christopher Robert, of New York, and its first president was Dr. Cyrus Hamlin. The permit to build on the magnificent site on which the college stands was obtained only after a seven years' contest with the government carried on with indomitable perseverance by Dr. Hamlin. He was himself the architect and builder of the fine solid building, which looks down on the towers of Mehmet the Conqueror. Youths of many nationalities have gone from this college to fill positions of usefulness and influence. The course of affairs in Bulgaria has been largely shaped by the Bulgarian graduates of Robert College. The college is now full to overflowing, and in it and other institutions like it lie the best hopes for the future of the down-trodden races of Turkey.

TOPICS FOR FURTHER STUDY.

Constantinople and Rome as Rivals.

The Fall of Constantinople. See Gibbon and The Prince of India.

The Result of that Fall in the Revival of Learning in Europe.

The Mosque of St. Sophia.

Florence Nightingale and the Crimean War.

The Women of Turkey.

By Miss HARRIET G. POWERS, OF CONSTANTINOPLE.



TURKISH LADY.

We cannot say Turkish women because the population of the Ottoman Empire is composed of many different races and religions. Neither can we speak of the average woman in Turkey. Nothing is more misleading than an "average." The "average" woman has no more real existence than the "composite photograph" woman.

Let us begin with the Turkish or Osmanli woman of high rank. What with her husband's relatives, his mother and perhaps sisters and sisters-in-law, not to say "his cousins and his aunts," her children, her servants and slaves, her visitors and hangers-on, she never knows what it is to be alone, and generally does not wish to. Without habits of study or even of reading, how intolerable it would be to be shut

up to one's own company! There are some, however, who know only too well what it is to be lonely. The American who engages in study finds herself welcomed into a sympathetic society. The Turkish lady who engages in study is likely to find herself isolated by her new interests. Besides, it too often happens that the door of the temple of knowledge has been opened only a little way, just enough for her to catch a glimpse of splendors within, but not enough for her to really enter, so her new aspirations are without opportunity, and serve only to make her discontented.

By way of contrast we have the religious woman and the conscientiously philanthropic woman. One is always reading her sacred books and is very scrupulous as to prayers and fasts; the other open-handed and sympathetic, gracious and lovable.

A few fortunate ones find food and pleasure in books. French romances are read and English books as well; even Shakespeare has his intelligent admirers.

Women of the middle and lower classes have much more liberty than the higher classes. They have for many years been trying to emancipate themselves from the suffocating "yashmak," the muslin which covers

mouth and nose, leaving only the eyes free. They prefer a little veil which can be worn over the face, but also can be thrown back, leaving the whole face open. Every now and then the police are ordered to stop it, and the women are obliged to buy and wear the "yashmak." It is very becoming and picturesque, but that does not seem to compensate for the discomfort, and gradually they quietly return to their comfortable "charshaf."

There are not a few Turkish women who try to live up to the light they have, and look forward to a better life beyond this. But all need the peace which comes with a knowledge of the love of Christ, all have a vacant niche in their hearts which is waiting and calling, though they know it not, for the Son of God as the only one who can fill the void.

There is as much variety among the Armenian women as among the Turkish. There is the city lady of refinement and a high school education at least, and there is the peasant of some distant village far from railroads and steamboats. The difference between country and city homes is far more marked in Turkey than in the United States. While the city woman wears a dress which is intended to be European in style, the village woman, for the most part, wears the native costume. Clever and stupid, pretty and homely, housekeepers whose floors are "clean enough to eat off of," and slovenly gadabouts into whose houses you would much prefer not to enter at all—you can find them all. Some village women brought up amid the poorest and roughest surroundings have a refinement of heart and sympathy and a gentle, helpful hand not to be surpassed by women born to a higher civilization.

Space permits only a mention of Greek women, some of whom keep ever a double goal in view,—the intellectual glories of the past and the glorious Christian possibilities of the future.

There are Yuruk women whose whole housekeeping outfits—barring the hand mill of two stones—can be carried on their shoulders when they foot it ("yuruk" is one who goes afoot) to the highlands in the summer and back to the valleys for the winter. There are Turcoman women with a carriage that a queen might envy. Carrying burdens on the head makes them straight.

Before closing, one word must be said for the pastors' wives who are leading lives of earnest Christian activity—as far as home cares permit, and often in circumstances of great difficulty. The close economy which must go in company with open-handed generosity and hospitality, the sacrifices made for the education of children, the life that must be lived on a pinnacle, as it were, open to all criticism and the constant demand made by all that she should be always beyond reproach, and a staff to all weaker humanity—these should warm our sympathies toward the pastor's wife in some remote and barbarous village and inspire our prayers for her.

TOPICS FOR FURTHER STUDY.

The Attitude of the Koran towards Women.

Famous Women of Antiquity in the History of Asia Minor.

The Turkish Harem.

Condition of Armenian Women.

The Obligation of the Christian Women of America towards the Women of Turkey.

The Children of Turkey.

By Miss ELIZABETH B. HUNTINGTON, OF VAN.



When you speak of the children of Turkey there comes the memory of little Turks trotting along the streets of Constantinople with their veiled mothers, munching sesame cakes; of bits of brightly-dressed Kurds playing — but no, they never seem to be really playing, after all — before the great black summer tents of goats' hair on the high plains of Turkey; of dirty, ragged Yezidees, the children of the devil-worshippers, sitting in the sun by the door of their mud huts. But pleasantest to remember of all the children of Turkey, perhaps because I knew them best, are the bright-eyed, active Armenian boys and girls.

It is for these Armenian children, more than for the others, that American missionaries have opened schools and kindergartens, because they are the most ready and eager for education. And they are so happy in their kindergarten work and play. It is like the entrance into a new world for them to come morning by morning into the bright room with its plants and pictures and music, and to find there teachers who are their sympathetic and loving friends. Even those among them who come from well-to-do families have very little at home to amuse or interest them — no toys nor picture books nor games. The fathers who appreciate what the kindergarten will do for the little ones are glad to make a sacrifice to pay their way there. If all the parents who long for education for their children were able to pay for it there would be no chance for American children to lend them a hand. But in these days of robbery and poverty in Turkey generous help must come from this side to sustain these schools.

Children are very much alike the world over, and it is a wonderful thing that the kindergarten meets the needs of the growing body, mind, and

spirit of these far-away ones as completely as it does of the little brothers and sisters here at home. It prepares them not only for later school life, but for right living in the world. "God wants the children that he may have the men and women."

It is eighty years since American missionaries first went to Turkey. Now in twenty-six kindergartens scattered through the country even the little children are learning the way of Life.

Mrs. Fowle, of Cesarea, thus writes of the kindergarten in that city:—

"Kindergartens are a great blessing in America, but how much greater in such a country as this! According to the ideas of the people here, a good child is one who will sit silent and still and do nothing. Hence the slow, stupid, dull child will be considered 'good'; while the active, joyous, wide-awake child has a hard time. He is not encouraged in simple and innocent amusements and games; his parents will not stand the litter and disorder, or the noise he might make, and so he rushes into the street for companionship, and soon is beyond the control of parents, and fast growing worse. I cannot paint the picture dark enough or sad enough. In many of their homes their parents do not know anything about controlling themselves or their children. Their commands are accompanied by curses, rough threats, cuffs and poundings, while the children are as disobedient and troublesome as they dare to be, screaming and kicking, and striking their mothers, and often getting their own way in the end. To children from such homes, and to the parents of such children, the kindergarten is a perfect marvel and mystery."

Many of the kindergarten teachers now working in Turkey have attended the Kindergarten Normal Training-School in Smyrna. In that city, and in Constantinople, there are kindergartens for Greeks, as well as for Armenians. Miss Bartlett tells us the following, about the Smyrna kindergarten:—

"When the children were told about a mission band they wanted to form a little society of their own, and do good with the money they should earn. Some have bought little things and sold them at an advance; some of the little boys are making reins with worsted, pins, and a spool; and one little girl has made two pieces of patchwork and sold them. In two months they have bought a pair of shoes for a little boy, and have helped to pay a poor woman's rent. Thus they are learning how giving makes one happier than receiving."

This is what one Smyrna kindergarten child has done for the temperance cause:—

"One of our little boys, seven years of age, is starting right in temperance. Some time ago he was asked to be godfather at the baptism of a little baby. Not having consulted any one, he told his mother that the only condition upon which he would comply with this request was that no wine or strong drink should be served. As it is the *universal* custom here, among rich and poor, to treat the priests and friends with wine or whisky, or both, at the house after the ceremony, which is performed in the church, you can imagine what was the impression made when only sweets and coffee were served at this time."

TOPICS FOR FURTHER STUDY.

Conditions of Home Life in Turkey.

Native Ideas of Education.

Results of Kindergarten Training on the Child and in the Home.

Education in Turkey.

By Miss SUSAN H. OLMSTEAD.



AMERICAN COLLEGE FOR GIRLS, CONSTANTINOPLE.

Previous lessons have shown us the extent of the Ottoman Empire and the varied character of its people; it will therefore be readily understood that educational work in Turkey has many and varied forms. The census is never carefully taken in that country, and such a thing as an accurate report of the Department of Public Instruction is not

known. Briefly summed up, however, educational agencies are of two kinds—(1) Native and (2) Foreign. The former comprise all Moslem schools, and schools under the direction of Hebrews and the various Christian sects of the country, Armenians, Greeks, Slavs, and others; the latter comprise the schools established under missionary and other auspices, both Protestant and Roman Catholic.

As to the Moslem educational system, it is very incomplete: girls are taught but little; boys ordinarily receive but a military, religious, or commercial training, far from liberal. Still, we should notice a growth even here, and the existence of medical, naval, and other schools, including a school of Fine Arts in Constantinople. Wealthy Moslem families employ foreign tutors and governesses. The various systems under non-Moslem auspices are broader; most of the schools are graded, and the teaching is in many instances excellent.

As to the foreign schools, all are well organized, and are in spirit and method characteristic of the people under whose patronage they have been built up. Of this class, the schools of the English, Scotch, Germans, and French are located for the most part in the larger coast cities, Constantinople, Smyrna, and Salonica. The Jesuits have spread their work to some extent in the interior, and the Germans are now establishing schools in a few interior towns, in connection with their orphanages. The broadest scheme of education in Turkey, however, is that under the direction of Americans. A steady growth of many years, there are, to-day, schools of every grade scattered all over the land, from the valley of the Euphrates to the Adriatic, and from the Black Sea to the Mediterranean. The chief centers of American education are the following cities: Constantinople, Marsovan, Harpoot, Aintab, and Marash; in each of these places there are, in addition to excellent elementary and

secondary schools, institutions for the higher education of young men and young women. At Smyrna, Adabazar, Talas, and Hadjin there are large high schools for girls. There are also American schools at Bitlis, Van, Erzroom, Adana, Oorfa, Tarsus, Sivas, and Brousa. Industrial schools have been established at Bardezag and Marsovan. There is a boys' school at Smyrna, also a training-school for kindergartners; at Marash, Marsovan, and Harpoot there are theological seminaries.

You are referred to Lesson IV for an account of Robert College, in Constantinople. Next in importance as to scope and equipment is the American College for Girls, also located at Constantinople. In its student body it numbers young women not only from all parts of the Ottoman Empire, but from many foreign lands, near and distant; its sphere of influence is therefore wider than that of any other institution of its kind the world over.

The aim of American education is twofold — symmetrical development of mind and character, and training for efficient life work. Due attention is therefore given to every side of the child's nature — physical, intellectual, spiritual, and social. Systematic study of the Bible is required in all our schools, and the many forms of Christian activity among the pupils speak for the earnestness of their religious life.

Thousands of boys and girls have come under the influence of American teaching, for a longer or shorter period; whether they have completed their studies or not, it is safe to say that no boy or girl has ever left an American school without a purer faith and nobler aspiration for right living.

There never was a brighter outlook for our schools and colleges in Turkey than there is to-day. Some of the signs of the times are the following: first, there has been of late a large increase in attendance, despite the unsettled condition of the country since the Armenian massacres; second, a general desire on the part of students, who have met with adverse circumstances, to work their way through school; then, too, standards of requirement are being gradually raised, and this movement in every case meets with enthusiastic response both from students and their friends; there has been of late, also, frequent demand for American trained teachers for native schools; and lastly, we note a marked interest in the subject of an endowment for some of our larger institutions; for example, a few women in Marash, friends of the girls' school there, have subscribed, out of their scanty income, over \$100 to start a fund for an endowment; and the Alumnae Association of the American College at Constantinople has lately raised nearly \$3,000 toward the endowment of their Alma Mater. These facts indicate the character of our educational work in Turkey, the high esteem in which it is held by the people for whom it has been established, and the growing desire to have it placed upon a permanent financial basis, so that its continuance may be assured.

TOPICS FOR FURTHER STUDY.

The Education of Women in Turkey. See *Forum*, June, 1899.

The American College for Girls at Constantinople. See *New England Magazine*, March, 1898.

The History of Robert College. See *My Life and Times*, Cyrus Hamlin.

Preface to the American Edition of *Impressions of Turkey*, by Professor Ramsay, of Aberdeen.

Work among Armenians.

By MRS. SUSAN A. WHEELER, OF HARTFORD.



ARMENIAN WOMEN SPINNING.

The Armenians trace their origin to the tenth chapter of Genesis, called the "Beginnings of the Nations." Togarmah, the great-grandson of Noah, was the founder of their race. The Bible speaks of them as the "House of Togarmah." Their country is also mentioned in the Bible as Armenia or Ararat. Here we find the famous rivers of Eden, the Euphrates and the Hiddekel, and the Garden cannot be far away. The high mountains and fruitful valleys make this country picturesque and often beautiful, and the climate, for a large part of the year, is perfect.

Armenia is in the north-eastern part of what is called Asia Minor, with Russia on the north, and Persia on the east. At the present time, the Armenians do not number

more than two and one half millions, and these are not alone in Armenia, but scattered all over the Turkish Empire. They are, as a people, shrewd, sensitive, and enterprising. Until the third century they were fire-worshipers like their neighbors, the Persians. Tiridates, one of their kings, through the influence of his secretary, Gregory, becoming a Christian, made Christianity the state religion. His nobles, aided by the Persians, refused to accept Christianity.

The king, after several bloody battles, was victorious, and Armenia had the honor of being the *first Christian nation*, of which she is justly proud.

Monasteries and churches were built throughout the land, and Gregory did much to make the nation truly Christian. The principles of Christianity were so firmly rooted that the overthrow of Armenian political power, by the Mohammedans, in the fifteenth century, could not blot it out.

In the fourth century, Mesrob, a learned monk, gave the Armenians their present alphabet, and translated the Bible into their language. This Bible was not printed until eight centuries later, but the beautiful manuscript copies of the Bible may still be found among the people, many of them written on vellum, and bound with considerable artistic beauty, their

covers ornamented with silver and precious stones. Having no schools save the monasteries, the most of the people could neither read nor write. Many superstitions and errors crept into the Christianity that had come down to them from the third century.

In this condition, Messrs. Goodell and Dwight, sent out by the American Board, found them in 1830.

Some of the ecclesiastics of the Armenian Church at first received the missionaries kindly, but others looked upon them as innovators that had no business among their flocks. They openly cursed the missionaries in their churches, and threatened to excommunicate all who had anything to do with them. A few of the more intelligent found their way to the men, who had come to them with the open Bible.

The missionaries met them kindly and read them what their own Bible said. They bought Bibles, and studied for themselves. The Holy Spirit became their teacher. They were convinced that their own Bible required that their lives should be more in conformity with Christ's. Thus the work began with the more intelligent, thinking classes, and could not be kept back by the priests or vartabeds.

The missionaries' room was soon too small to admit all who wished to hear. No one dared to rent a larger room to the missionary lest his own father, mother, or even wife should ostracize him. Unlooked-for aid came from the Sultan himself, who was induced by the English Ambassador to throw his protection over the evangelical cause. Schools and churches sprung up all over the empire, and the mission to the Armenians was most helpful and encouraging.

"One has well said, 'Every nation has its hour.' This is emphatically true of Turkey to-day. The late massacres within the Turkish Empire may become a means for the moral and religious uplift of the whole country. During the past year there have been no serious outbreaks. The Armenians have shown a recuperative power that is wonderful, and the eagerness with which they are seeking education for their children is unprecedented. The mission colleges and schools are crowded as never before by those who are willing to pay for the training they may receive." — *American Board Almanac*, 1899.

"Time to withdraw from Turkey! God forbid the thought. If there was one reason for remaining and enlarging three years ago, there are a thousand reasons now. A large number of those who had been raised up, educated, and equipped in our schools, and who would naturally be the workers to-day in their own districts and the messengers to the regions beyond, are now taken away from us. What will become of the fifty thousand orphans who are pleading for support, God only knows. We make an appeal that your missionaries shall be supplied with funds to keep their schools in operation so that there may be homes and guardians for these orphans." — *Rev. L. S. Crawford, in Life and Light*, May, 1898.

TOPICS FOR FURTHER STUDY.

A Christian Nation's Need of Missionaries.

The Present Condition and Needs of the Armenian People.

Effect of the Massacres:—

On the Armenians,

On the Turkish Nation,

On Missionary Work.

The History and Doctrines of the Armenian Church.

Medical Work.



PATIENT BEING TAKEN TO HOSPITAL IN MARSOVAN.

Medical mission work in Turkey meets with some difficulties not encountered in other fields. Our physicians have been hindered in, and sometimes prevented from, obtaining government permission to practice their profession. Added to this, there is the jealousy and opposition of native physicians, well educated in Constantinople, Athens, or Paris. In spite of these obstacles, our medical work has commanded great respect, and the hospitals established in Aintab, Cesarea, and Marsovan have materially broadened the influence of the missionary work in those localities.

Dr. Cyrus Hamlin was not a physician, but the "Hamlin Cholera Mixture" is well known on both sides of the sea. Dr. West, who labored in Turkey from 1859 to 1876, is still remembered with warm love and appreciation. He literally gave his life to the people, for the fever of which he died was contracted on account of the weariness and loss of sleep resultant on his work. The hospital at Aintab is a memorial of another loved physician — Dr. Azariah Smith. Some of our medical missionaries have given only a part of their time to medical work. This is true of Dr. Parmelee, of Trebizond, and yet we read of his visiting three hundred cholera patients, when that disease was prevalent in the city a few years ago. Dr. Thom has long carried on a successful practice in the region of Mardin. Dr. Reynolds' time has been divided between a multiplicity of duties; but after the massacres, both he and Dr. Grace Kimball were able to do a work among the wounded and suffering in Van, which no one without a medical training could do. Dr. Reynolds once proved his surgical skill when, after being attacked, wounded, robbed, bound, and left in the wilderness, he and those with him extricated themselves, and he, with the aid of a pocket mirror, sewed on the end of his own nose, which had been cut off by the robbers!

The medical work in Bulgaria is under the charge of Dr. Kingsbury, of Samokov.

Dr. Shepard, Dr. Caroline Hamilton, and Miss Elizabeth Trowbridge are the American names which we associate in recent years with the hospital at Aintab. Besides these, there are native physicians and assistants.

Miss Trowbridge writes of ninety-nine patients received in three months. This does not include the many who come from outside for treatment. The hospital is full — too full to receive all applicants.

Miss Trowbridge writes: "One pleasant feature of the hospital work has been the friendly relations maintained between patients of different races and creeds."

Much is done for the people beside healing their bodies. There are many children in the hospital, and a little school has been opened for them. Of this Miss Trowbridge says: "The little hospital extension has been going on bravely, though some of its members have found it hard to study when the aches were bad. They have gone on with their reading, spelling, and writing, learning hymns and passages from the Bible, and arithmetic has been begun in a very simple fashion."

"On Sundays I have conducted a little Sunday-school for the children, which has also been generally attended by the women patients. For a good part of the year I have been able to give a certain time every week to reading the Bible with the patients."

"Often on sitting down by one patient, others would gather around, and those in bed would sit up, or stop conversation to listen."

"There is preaching three times a week to the outdoor patients, and on Sundays services for the indoor patients, conducted by three young men from the College Young Men's Christian Association, with sometimes a special 'sing' in the evening. The patients enjoy the services very much; and those who can read are glad of the Bibles and other books we have for them. The Bible pictures from the Sunday-school lesson rolls, sent us by kind friends, have interested many."

Throughout the land, medical mission work brings Mohammedans under the influence of Christianity.

Dr. Dodd, of Cesarea, writes: "Every morning, prayers are held with the in-patients and their friends, Mohammedans as well as Armenians and Greeks being present and listening with deep attention. Our wagon-driver, himself a Turk, has told us that Turkish friends have said to him that what has impressed them most has been the seeking help from the Lord before all operations, and the ascribing of success to his blessing. and that they would not be absent from the daily prayers if they could help it."

The illustration at the head of the lesson represents a patient coming to our new hospital at Marsovan. This hospital, under the care of Dr. Carrington, is not yet three years old, and yet we hear the same story of turning patients away for lack of room.

TOPICS FOR FURTHER STUDY.

The Difficulties in the Way of Medical Mission Work in Turkey.

Its Effects Other than Physical upon the People and upon Other Forms of Missionary Effort.

Points where we have Medical Work in Turkey.

Phases of Medical Work: The Hospital; The Dispensary; House-to-House Visitation.

Work among Greeks.

By MRS. L. S. CRAWFORD, OF TREBIZOND.



GREEK PEASANTS.

The first missionaries of the American Board to Turkey went out in 1819. They soon discovered that the nominally Christian nations offered the most hopeful field of labor. We must not think that these Christians were all Armenians. Many of them were Greeks. Constantinople alone contained some 150,000 Greeks, and they were scattered all through what is now known as the Western Turkey Mission. Smyrna station was opened in 1826, with a view to work among the large Greek population there. Dr. Jonas King, Dr. Elias Riggs, Rev. Nathan Benjamin, and others were sent to Greece. Work was begun there, and for a short time prospered. This was about the time of the Greek Revolution, 1821-32, and for a few years then a very kindly feeling prevailed among the Greeks toward Americans, on account of help sent from America for sufferers from the war. But after Greek independence was established, and the young king, Otho, became of age, in 1835, it was evident that the Greek Church and nation were not ready to receive foreign missionaries, so they turned to the more acces-

sible Armenians. Dr. King alone remained in Athens until his death.

Since then, the American Board has not resumed work in Greece. It has been carried on there by the Episcopalians and Southern Presbyterians, and especially by Dr. M. D. Kalopothakes, who is still in active service.

But the Greeks who were scattered all through the western part of Asia Minor were influenced by the work that went on among the Armenians. As the years went by, certain Greeks were found among our Protestant communities and in our schools. During the past thirty years, there has been a decided growth in the work among the Greeks of Turkey, and this in spite of the fact that they are very proud of their nationality, and cling

to the forms and superstitions of the Orthodox Greek Church, as they cling to their nation.

A Greek lay sick in the little village of Demirdesh, near Brousa. His mother placed a Bible under his pillow, as a charm against his disease. As he grew better, he took the Bible from under his pillow and read it. The entrance of the Word gave light, as it has so often. That light grew brighter and reached others, and in that village was formed, in 1864, the first Greek Protestant Church in Turkey. Up to that time our missionaries had used chiefly the Armenian and Turkish languages. In some places, as the region of Cesarea, where Turkish was the universal language, the Greeks were perfectly accessible through that language. In other places, Turkish was understood by the men, but not by women and children. The Greek language is much more used now among the Greeks of Turkey than it was thirty years ago, and since 1870 missionaries and missionary teachers have found it necessary to learn it in order to do the best work. In Constantinople, Brousa, Smyrna, and Magnesia, where especial attention has been given to the education of Greek girls, valuable teachers and workers have been trained. Retrenchment once seemed likely to kill the Greek work. At that time, Revs. George Constantine and George Kambouropoulos were inspired to form, in 1883, the Greek Evangelical Alliance, which assumes the care of and responsibility for work among the Greeks, contributing largely to its support, though still receiving aid from the A. B. C. F. M.

Many Greeks are found among the students and graduates of Robert College and the American College for Girls in Constantinople. Greek preaching is heard every Sunday in three places in the capital, and many Greeks attend the Sunday and day schools in Stamboul.

Smyrna has an active Greek Protestant Church. There are Greek children in the kindergarten, and Greek girls and boys in the higher schools.

Dr. Riggs, a distinguished scholar in ancient and modern Greek, was obliged to turn aside to other work. He has done valuable literary work in Greek, as in other languages—a work which he still continues in his old age. His son and granddaughter have now abundant exercise for their Greek tongues in Marsovan, where there are nearly fifty Greeks in the college, and as many in the Girls' School, with a Greek department in the Theological Seminary.

Greek girls are found in increasing numbers in our schools at Talas and Adana. Within a year, a boys' school has been opened at Talas, with twelve Greeks already among the Armenians.

The Black Sea coast is swarming with Greeks. At Ordoo is a large and growing Greek Protestant Church, with a Young Men's Christian Association, and corresponding societies among the women and girls. Work has begun in other towns and villages in the vicinity.

We have now, in Turkey, beside the congregations where Greeks and Armenians unite, some ten or twelve distinctly Greek congregations, with preaching in their own language. Many of these are organized churches.

TOPICS FOR FURTHER STUDY.

History and Doctrine of the Greek Church.

Characteristics of the Greek People.

History of Greek Independence.

Present Facilities for Work among the Greeks.

Bulgaria.

By DR. F. L. KINGSBURY, OF SAMOKOV.



BULGARIAN WOMEN.

The early history of Bulgaria is mythical. Whence the inhabitants came or from what race is not clear: possibly from some non-Slavic, Asiatic tribe. Perhaps their early home was near the Volga, the people taking their name from the river or giving the river their name. In early times many different nations overran Bulgaria, each for brief periods. Later the Goths and Huns ravaged the land. A series of pictures, each more terrible than the one before, is presented.

In the latter half of the seventh century the Bulgarians crossed the Danube, occupied the country and named it Bulgaria. Old legends claim princes ruling more than a century each, some even rivaling Methuselah in age. Asparuch, the first king, came to the country in 679. Kroom, another early king, conquered the Greeks, cut off their emperor's head, and used the skull, covered

with gold, as a goblet at his feasts. In 864 Boris and his subjects became Christians.

Simeon brought the country the golden era of its history. It then included all Bulgaria, as it is at present, most of Servia and Macedonia, and a part of Greece. In the latter part of the fourteenth century, during the reign of Ivan Shishman III (John the Fat), the Turks conquered the country, after which the people lived for nearly five hundred years under Turkish rule.

In 1835, through the influence of Venelin, a Russian, a school was founded at Gabrovo. Within ten years fifty-three schools were founded. In 1876 a slight uprising, led by schoolmasters and priests, occurred. Russia now helped Bulgaria and the treaty of Berlin gave her freedom.

Alexander was chosen Prince. During his reign Eastern Roumelia was added to Bulgaria and victory gained over Servia. Alexander was carried off by Russophiles and forced to resign, and Ferdinand, the present ruler, chosen. Bulgaria has made great advancement in the twenty years of freedom—in education, in railroads, in building cities, and in all things relating to modern life.

Some Famous Names in Bulgarian History.

In Crusading times Kalojan dubbed himself "Emperor of Bulgarians and Wallachs." Constantinople had been taken by the blind Doge Dandolo, and Count Baldwin of Flanders elected to the imperial throne. Kalojan sought an alliance from the Franks, offering an army to the Crusaders. Baldwin contemptuously called him a slave, whose possessions were part of the Byzantine Empire. The Greeks, hating their new masters, turned to Kalojan. A great battle was fought near Adrianople on April 15, 1205, between the Greek allies and the Franks. Kalojan gained an overwhelming victory. Baldwin fell into his hands and probably died in this captivity.

Among teachers in Slavic countries none are more honored than Cyril and Methodius. These gifted brothers gave their lives to the work of elevating the Bulgarians and other Slavs, especially the Moravians. They invented the alphabet, called Cyrillic, used by Russians, Servians, and Bulgarians; were authors of the Slavic translation of the Scriptures, published in the ninth century, and are patron saints of literature and education. Born in Salonica, they are supposed to have led the king of the Bulgarians to the Christian faith about 865 A.D.

"It is worthy of notice that a peculiar and remarkable providence is discernible at many points in the narrative of the re-introduction of the Gospel into lands long possessed by the Moslem. How fortunate beyond expression, that when the fanatical Arabs made their conquests, and also afterwards when the Turks entered into supreme power, the Christians were not all put to the sword, were not even compelled to accept the Koran, but the only demand was for submission to political rule. And only let these Christians, or even a large proportion of them, be turned from their serious errors and their lamentable shortcomings, let the pure light which once shone be rekindled, and the ancient flame of love and zeal and devotion, and then the day of redemption for Mohammedans will be at hand. Why should the Turks accept such scandalous perversions and caricatures of Christianity as have been from the beginning presented to their gaze? Why should they not despise and abhor the superstition and idolatry and moral corruption which have universally been identified with those who claimed to be representatives of New Testament piety? And we cannot but believe the signs of the times unite to inspire the blessed expectation that it is the glorious mission of the Oriental churches, reformed, renewed, refilled with life divine, to play for the Turkish Empire the part performed on a scale so vast by the Jews in the early spread of the Gospel."—*Rev. D. L. Leonard's "A Hundred Years of Missions."*

TOPICS FOR FURTHER STUDY.

Conditions of Turkish Rule over Subject Peoples.

The Golden Era of Bulgarian History.

Distinctive Characteristics Manifested by the Bulgarian People.

History of Bulgarian Independence.

Bulgaria (concluded).

By DR. F. L. KINGSBURY, OF SAMOKOV.



PROTESTANT CHURCH IN SAMOKOV.

Since King Boris accepted Christianity, the Bulgarians have been a part of the Greek Church. They dislike the word Greek, because that church has tried to force out the Bulgarian, substituting the Greek language in churches and schools, so that in any future division, Greece could secure the country. Persons who sought to introduce the Bulgarian language in Philippopolis, many places in Roumelia, and almost the whole of Macedonia were, formerly, often accused to the Turks of treason. Thousands purchased the Bulgarian Testament, published about 1856. This American Christians interpreted

as a call for Christian work. The American Board occupies the country south and the Methodist Mission north of the Balkans. About 1858 Miss Ann Marston, of England, gave nearly \$1,500 to each Board for mission schools. Such were opened by the American Board in Philippopolis and Eski Zaghra. A wonderful revival followed and many were brought to Christ. Both institutions are now in Samokov. We have also a high school for girls at Monastir, Macedonia. The Girls' Schools have sent out Bible women and teachers, and the Collegiate and Theological Institute, at Samokov, has furnished most of the liberally educated preachers. Both have been important evangelical agencies. An industrial department, doing printing and cabinet work, in connection with the institute, was started in 1871. This has enabled the trustees to reduce the number receiving aid about sixfold. Those not ready to help themselves will not be inclined to help others in temporal or spiritual things. This department is in great need of money.

Missionaries have relieved much suffering in times of war and massacre. Preaching has at times met vigorous opposition. Evangelical books have been excluded from schools and homes. Worshipers have been stoned and insulted, missionaries have been driven from place to place, at times suffering violence, at times sent off in derision with band and baggage. In many of these very places the Gospel is firmly established. The Bulgarian Evangelical Society has been uniting Christians in evangelical effort for twenty-four years. The Temperance Union is doing good work.

While infidelity and intemperance are undermining the character of a noble race, many sincere patriots are looking to the Gospel of Christ for the uplifting of their people. Nearly 2,000 have accepted Christ, hundreds of whom have gone to their reward in heaven.

SALONICA, MACEDONIA.

In 1847 Dr. William G. Schauffler, from Constantinople, visited Salonica and established a station of the American Board for work among the Jews. This city, the Thessalonica of the Acts, has a long and remarkable history. It had had three names, when, it is said, Cassander, the husband of the sister of Alexander the Great, rebuilt it and named it Thessalonica for his wife. Here Xerxes encamped with his great army on his way to Greece. Cicero spent some time here when in banishment. Anthony and Octavius rested here after the battle of Philippi and made it "a free city." Here Paul walked, preached, and founded a church. We find here old towers, mosques, and churches, some of them built in the first centuries after Christ, and a few even before the Christian era, one an old temple of Venus. Opposite the city, across the bay, rises the lofty Olympus, fabled home of the gods.

Always a city of importance, it now becomes very interesting to American Christians, for in 1894 the American Board reopened its work here, the earlier work having been given up in 1856. Rev. E. B. Haskell and wife reached the city in October, 1894; J. Henry House and family in November, and Miss Ellen M. Stone later. This station is one of the centers for the work in Macedonia. The city contains about 120,000 inhabitants, two thirds of whom are Jews. About 5,000 Bulgarians live in the city and many more in the surrounding villages. Railroads reach out to the north, east, and west, making it easy to reach a large outlying population within the influence of this station. Work has been passed over to this station from Samokov station in the northeast, and from Monastir station in the northwest, so that now more than sixteen out-stations are connected with it. Paul's repeated visits to this city, together with his sufferings here for Christ's sake, entitle it to the name of the Apostolic City. Several hundreds have been brought to Christ in this field since the reopening of the station. The work is so hopeful and promising that it appeals to all who love our Lord for sympathy, prayer, and money, that this beginning may develop into a glorious fruitage.

TOPICS FOR FURTHER STUDY.

Dominance of Greeks over Bulgarians.

The Power of the Christian Press in the Bulgarian Mission.

Possibilities for Development of Missionary Work in Bulgaria.

"There are now fourteen churches under the care of this mission, with a membership of over one thousand, and twice as many adherents. The American force numbers twenty-five, and is ably assisted by eighty trained Bulgarians, pastors, teachers, colporters, and Bible women. The people gave out of their poverty, during the last reported year, over six thousand dollars toward the support of the work. It would be hard to find anywhere in the world a finer body of consecrated Christian men and women than the Evangelical Church of Bulgaria. Beacon lights have been kindled on the Balkans which will some day illumine the entire peninsula. God speed the day!"

Additional Sketch.

Medical Work in Aintab.

By DR. CAROLINE F. HAMILTON.

The stranger in Aintab inquiring for the hospital finds every one able and willing to direct him. Indeed, were he to ask about Aintab in any city or town situated within a radius of 200 miles (seven days' journey) he would not fail to hear first of all that the Khasta Khanu, "house for the sick," was to be found there.

Our patients come not only from our own city and from the towns and villages round about, but Arabs from the great plains beyond the Euphrates find their way thither, Koords from the mountains far to the northeast, Jews from Aleppo, and gypsies from anywhere and everywhere. On questioning a woman who appeared at the clinic, clad so strangely that my curiosity was aroused as to her native place, she replied, "You would not know if I should tell you. I have been journeying ten days to get to you." Sometimes they come in a palanquin or in a mouhaffah, sometimes in a basket or on a rude stretcher, more often on mule or donkey, and far too frequently they come limping in, with not a para for food or lodging. That the hospital can accommodate only thirty-three patients means nothing to them. They are sick and poor. Why should they not be taken in? Our hearts ache for them as we turn them away, and we ask the Christians at home if they can answer the question of these suffering people.

Last year, a one-story building with four rooms was put up just outside the walls, as a shelter for those who needed treatment, but who could not be admitted to the wards, and in a few weeks the rooms were filled. A soup-kitchen was also opened in the city, where these strangers, and also destitute patients treated in their homes, could get milk, soup, and bread. Thus the work grows — limited only because there is no more money.

The hospital is open for nine months of the year, and during the autumn and spring there is never a quiet moment within its gates. As there are only thirty-three beds, the majority of those who come must be treated as out-patients. Seven mornings in the week, out-door surgical cases come for dressing of their wounds: every morning except Sunday eye cases are treated. There is a general clinic every afternoon, a special clinic for women three times each week, and operations two or three afternoons weekly. Last year, 1897-98, the hospital staff consisted of two American physicians, an American trained nurse, two Armenian physicians (one of these held an afternoon clinic three times a week only), a druggist, and a surgical assistant.

During the year, 4,272 *new* patients were registered, making 29,300 calls for examination and treatment; 184 patients were admitted to the wards, and 385 important surgical operations were performed, resulting in 364 cures. Many of these operations are difficult and tedious, and with few assistants, poor instruments, and an operating room that can never be surgically clean, it is a marvel that such results are possible. In addition to the dispensary and ward work, the physicians have a large city practice which takes much time and strength.

While the educational work in the Central Turkey field is necessarily limited to the Armenians, Greeks, and Syrians, the medical work reaches

men and women of many races and of various creeds. In the hospital wards the Turk lies beside the Armenian, and there, side by side, can be found Moslem and Protestant, Jew and Catholic. No distinction is made; and not only is there no quarreling, but the bond of pain and suffering binds them together, so that it is no unusual sight to see a Turk giving a glass of water to an Armenian, or an Armenian hobbling about with wash-basin and towel, cheerfully assisting some bed-ridden Turk or Koord. Truly, they seem to understand that it is God's house, and that they are children of one Father while there. When the dressings are removed for the first time after a serious operation, there is a great hush through the ward, and if the doctor pronounces the result satisfactory, a whole chorus of congratulation will go up from all over the room.

It is worth many a hard and anxious day to see the joy of some poor soul who has long given up hope of recovery, and who finds healing in the hospital. Last winter, a poor woman who had been fearfully injured at the time of the massacres, and who had been operated upon by native physicians ten or twelve times, begged her way to Aintab. When she was finally told that she was sound and whole once more, she simply could not believe the good news for joy. And it is heartrending to see the faith of some other poor sufferer who comes when it is too late for any interference. Sometimes their faith is appalling. An Arab mother brought her little boy with the following history: The child had fallen from a tree, and the medicine man had said that the arm was broken, and had bandaged it so tightly that gangrene set in. The hand dropped off, and when the little child was brought to Aintab, the bones of the forearm were hanging bare of any muscles, and the little fellow was poisoned through and through. Some neighbors had told the woman that if she would bring her child to the hospital, the arm would be made sound as before — and she had believed this.

That these sick ones are in need of help from the Great Physician is not forgotten. To the dispensary patients the Gospel of Christ is preached, and in the wards there is not only preaching, but personal work. The children are most responsive, and there is a special service for them. Last year they became interested in missionary work in other parts of the world, and their interest was so genuine that it overflowed to the other patients. The evening hour, after the work of the day is done, and all who can hobble or crawl about have gathered in the large ward, is the best of all the day. They all greatly enjoy the singing and never seem to tire of the hymns, and many listen attentively to the Bible reading. God only knows how hard and rocky much of the soil is upon which the seed is sown. It is ours to work on with much patience and prayer and love.

" The healing of the seamless dress
Is by our beds of pain;
We touch Him in life's throng and press
And we are whole again."

STATIONS AND PRINCIPAL OUT-STATIONS OF THE A. B. C. F. M. IN TURKEY.

EUROPEAN TURKEY MISSION (1858).

Banako (bah'n/sko) 45 S. of Samokov.
Haskoy (has'ken-y) 45 S. E. of Philippopolis.
Kortcha (kor'tcha) 30 S. W. of Monastir.
Monastir (mon-as'teer') 400 W. of Constantinople.
Perlepe (pree'lep) 25 N. of Monastir.
Philippopolis (phil-ip-pop'o-lis) 240 W. N. W. of Constantinople.
Panagurishte (pan-a-gurish'te) 45 W. N. W. of Philippopolis.
Pazardjik (pa-zar'jik') 20 W. of Philippopolis.
Salonica (sa-lon'i-ca) 320 S. of W. of Constantinople.
Samokov (sam-o-köv') 300 W. N. W. of Constantinople.
Sofia (so-fee'ah) 35 N. N. W. of Samokov.
Strumnitza (stroon-dit'za) 90 N. E. of Monastir.
Yamboul (yam-bool') 100 F. N. E. of Philippopolis.

WESTERN TURKEY MISSION (1819). (MALTA, 1819. SMYRNA, 1820.)

Adibazar (a-da-ba-zar') 75 E. of Constantinople.
Aiden (ai-din) 260 S. W. S. of Constantinople.
Amasia (ah-mah'sia) 100 N. W. of Sivas.
Angora (an'go-ra) 180 N. W. of Cesarea.
Baghchik (bagh-che'jik') 50 E. S. E. of Constantinople.
Bardezag (bar-de-zag') 50 E. S. E. of Constantinople.
Bourdour (boor-door) 250 E. of Smyrna.
Brousa (broo'sa) 37 S. E. of Constantinople.
Cesarea (ses-a-ree'a) 370 E. S. E. of Constantinople.
Constantinople (kon-stan-te-nö-pl).
Manisa (man-e-ah') 200 S. W. of Constantinople.
Marsovan (mar-so-vahn') 350 E. of Constantinople.
Nicomedia (nick-o-me'di-a) 55 E. S. E. of Constantinople.

Ordoe (or-doo') 100 W. of Trebizond.
Rodosto (ro-dös-to') 80 W. of Constantinople.
Samsoun (sana-soon') 500 E. of Constantinople.
Schiar (schu'ta-ri) opposite Constantinople.
Sivas (se-vahs') 500 S. of E. of Constantinople.
Smyrna (smyr'na) 200 S. W. of Constantinople.
Talas (tah-lahs') near Cesarea.
Tocat (to-ca') 60 N. N. W. of Sivas.
Trebizond (treb-e-zond') 640 E. of Constantinople.
Yazgat (yor'gah) 90 N. of Cesarea.
Zille (zil'lee) 50 S. E. of Marsovan.

CENTRAL TURKEY MISSION (1856). (AINTAB IN 1847.)

Adana (a'da-nah) 126 S. W. of Marash.
Aintab (ain-tahb') 105 E. N. E. of Alexandretta.
Aleppo (a-lep'po) 85 S. E. of Alexandretta.
Antioch (an'te-ok) 36 S. of Alexandretta.
Hadjin (had'jeen) 66 N. W. of Marash.
Kesab (kes-ahb') 36 W. of Antioch.
Marash (mah-rahsh') 112 N. E. of Alexandretta.
Oorfa (oor'fah) 90 E. of Aintab.

EASTERN TURKEY MISSION (1860). (AT TREBIZOND IN 1856.)

Arabkir (ar-ab-keer') 55 N. W. of Harpoot.
Bitlis (bit-lis') 325 S. E. of Trebizond.
Diarbekir (dee-ar-bé-keer') 90 S. E. of Harpoot.
Eglin (eg'in, g hard) 85 N. W. of Harpoot.
Erzinjan (er-zin-gahn') 66 W. of Erzurum.
Erzurum (erz-room') 171 S. E. of Trebizond.
Harpoot (har-poot') 400 S. E. of Samsoun.
Kars (kars) 108 N. E. of Erzurum.
Malatia (ma-la'ti-ya) 60 S. W. of Harpoot.
Mardin (mar-deen') 280 E. N. E. of Alexandretta.
Midyat (mid-yat') 50 E. N. E. of Mardin.
Moosh (moosh) 45 N. W. of Bitlis.
Redwan (red wan') 160 S. E. of Harpoot.
Van (vahn) 350 S. E. of Trebizond.

MISSIONARIES OF THE A. B. C. F. M. IN TURKEY.

EUROPEAN TURKEY MISSION.

(Open mail, *via* London.)

John W. Baird, **Samokov**, Bulgaria.
 Ellen R. Baird.
 Agnes M. Baird, **Samokov**, Bulgaria.
 Lewis Bond, **Monastir**, Turkey in Europe, *via* Salonica, Austrian Post.
 Fannie G. Bond.
 James F. Clarke, D.D., **Samokov**, Bulgaria.
 William P. Clarke, **Samokov**, Bulgaria.
 Harriet L. Cole, **Monastir**, *via* Salonica, Turkey in Europe.
 Henry C. Haskell, D.D., **Samokov**, Bulgaria.
 Margaret B. Haskell.
 Edward B. Haskell, **Salonica**, Turkey in Europe, *via* Austrian Post.
 Martha H. Haskell.

Mary M. Haskell, **Samokov**, Bulgaria.
 J. Henry House, D.D., **Salonica**, Turkey in Europe, *via* Austrian Post.
 Addie B. House.
 Frederick L. Kingsbury, M.D., **Samokov**, Bulgaria.
 Luella L. Kingsbury.
 Esther T. Malbie, **Samokov**, Bulgaria.
 George D. Marsh, **Philippopolis**, Bulgaria.
 Ursula C. Marsh.
 Mary L. Matthews, **Monastir**, *via* Salonica, Turkey in Europe.
 Elias Riggs, D.D., LL.D., **Constantinople**, Bible House, Turkey.
 Ellen M. Stone, **Salonica**, Turkey in Europe, *via* Austrian Post.
 Robert Thomson, **Samokov**, Bulgaria.
 Agnes C. Thomson.

WESTERN TURKEY MISSION.

[General postal address — *Turkey.*]

(Open mail, *via* London and Constantinople.)

Theodore A. Baldwin, **Brousa.**
 Matilda J. Baldwin.
 Annie M. Barker, **Constantinople**, Bible House.
 Henry S. Barnum, **Constantinople**, Bible House.
 Helen P. Barnum.
 Lyman Bartlett, **Smyrna.**
 Cornelia S. Bartlett, **Smyrna.**
 Mary E. Brewer, **Sivas.**
 Fanny E. Burrage, **Cesarea.**
 Thomas S. Carrington, **M.D., Marsovan.**
 Phebe W. Carrington.
 Robert Chambers, **D.D., Bardezag.**
 Elizabeth L. Chambers.
 Sarah A. Closson, **Cesarea.**
 Lyndon S. Crawford, **Trebizond.**
 Olive N. Crawford.
 Phebe L. Cull, **Marsovan.**
 Isabella F. Dodd, **Constantinople**, Bible House.
 William S. Dodd, **M.D., Cesarea.**
 Mary L. Dodd.
 Henry O. Dwight, **L.L.D., Constantinople**, Bible House.
 Laura Farnham, **Adabazar.**
 Wilson A. Farnsworth, **D.D., Cesarea.**
 Caroline E. Farnsworth.
 Flora A. Fensham, **Constantinople**, Bible House.
 James L. Fowle, **Cesarea.**
 Caroline F. Fowle.
 Frances C. Gage, **Marsovan.**
 Martha J. Gleason, **Constantinople**, Bible House.
 Joseph K. Greene, **D.D., Constantinople**, Bible House.
 Mathilde M. Greene.
 George F. Herrick, **D.D., Constantinople**, Bible House.
 Helen M. Herrick.
 Mrs. Emma R. Hubbard, **Sivas.**
 Susan C. Hyde, **Adabazar.**
 Anna B. Jones, **Constantinople**, Bible House.
 Mary E. Kinney, **Adabazar.**
 Mrs. Etta D. Marden, **Constantinople**, Bible House.
 Alexander MacLachlan, **Smyrna.**
 Rose H. MacLachlan.
 Emily McCallum, **Smyrna.**
 James P. McNaughton, **Smyrna.**
 Rebecca G. McNaughton.
 Minnie B. Mills, **Smyrna.**
 Cora A. Nason, **Cesarea.**
 Moses P. Parmelee, **M.D., Trebizond.**
 Julia F. Parmelee.
 Mary M. Patrick, **Constantinople**, Bible House.
 William W. Peet, **Constantinople**, Bible House.
 Martha H. Peet.
 Henry T. Perry, **Sivas.**
 Mary H. Perry.
 Clarabel Platt, **Smyrna.**
 Ilse C. Pohl, **Smyrna.**
 Harriet G. Powers, **Constantinople**, Bible House.

Ida W. Prime, **Constantinople**, Bible House.

Elizabeth S. Redfern, **Constantinople.**
 Edward Riggs, **Marsovan.**
 Sarah H. Riggs.
 Susan D. Riggs, **Marsovan.**
 Mrs. Laura T. Seelye, **Cesarea.**
 Marion E. Sheldon, **Adabazar.**
 Mrs. Sarah E. Smith, **Marsovan.**
 Charles C. Tracy, **D.D., Marsovan.**
 Myra P. Tracy.
 George E. White, **Marsovan.**
 Esther B. White.
 Charlotte R. Willard, **Marsovan.**
 Henry K. Wingate, **Cesarea.**
 Jane C. Wingate.
 Johanna Zimmer, **Constantinople**, Bible House.

CENTRAL TURKEY MISSION.

[General postal address — *Turkey.*]

(Open mail, *via* London.)

Eala G. Bates, **Hadjin**, *via* Mersin.
 Ellen M. Blakely, **Marash.**
 Effie M. Chambers, **Oorfa.**
 Thomas D. Christie, **D.D., Tarsus.**
 Carmelite B. Christie.
 Mrs. Josephine L. Coffing, **Hadjin**, *via* Mersin.
 M. Myrtle Foote, **Oorfa.**
 Lucile Foreman, **Aintab.**
 Americus Fuller, **D.D., Aintab.**
 Amelia D. Fuller.
 Meda Hess, **Marash.**
 Clarissa D. Lawrence, **Adana.**
 Lucius O. Lee, **Marash.**
 Clara H. Lee.
 Frederick W. Macallum, **Marash.**
 Henrietta M. Macallum.
 John C. Martin, **Hadjin**, *via* Mersin.
 Mary I. Martin.
 John E. Merrill, **Aintab.**
 Ellen M. Pierce, **Aintab.**
 Charles S. Sanders, **Aintab.**
 Corinna Shattuck, **Oorfa.**
 Mrs. Margaret R. Trowbridge, **Aintab.** (P. O. address, **Constantinople**, Bible House.)
 Elizabeth M. Trowbridge, **Aintab.**
 Lizzie S. Webb, **Adana**, *via* Mersin.
 Mary G. Webb, **Adana**, *via* Mersin.

EASTERN TURKEY MISSION.

[General postal address — *via Constantinople, Turkey.*]

(Open mail, *via* London.)

Orson P. Allen, **Harpooot.**
 Alpheus N. Andrus, **Mardin.**
 Olive L. Andrus.
 Herman N. Barnum, **D.D., Harpooot.**
 Mary E. Barnum.
 Emma M. Barnum, **Harpooot.**
 Elizabeth F. Barrows, **Van.**
 John K. Browne, **Harpooot.**
 Leila Browne.
 Caroline E. Bush, **Harpooot.**
 Ruth M. Bushnell, **Erzroom.**

MISSIONARIES IN TURKEY—*concluded.*

William N. Chambers, **Erzroom.**
 Cornelia P. Chambers.
 Royal M. Cole, **Bitlis.**
 Lizzie Cole.
 Mary L. Daniels, **Harpoot.**
 Willis C. Dewey, D.D., **Mardin.**
 Seraphina S. Dewey.
 Laura Ellsworth, **Harpoot.**
 Charlotte E. Ely, **Bitlis.**
 Mary A. C. Ely, **Bitlis.**
 C. Frank Gates, D.D., **Harpoot.**
 Nellie M. Gates.
 Johanna L. Graf, **Mardin.**
 Elizabeth B. Huntington, **Van.**
 Theresa L. Huntington, **Harpoot.**

George P. Knapp, **Bitlis.**
 Anna J. Knapp.
 Grace H. Knapp, **Bitlis.**
 Agnes M. Lord, **Erzroom.**
 Clarissa H. Pratt, **Mardin.**
 George C. Reynolds, M.D., **Van.**
 Martha W. Reynolds.
 Harriet Seymour, **Harpoot.**
 Robert S. Stapleton, **Erzroom.**
 Ida S. Stapleton, **Erzroom.**
Daniel M. B. Thom, M.D., Mardin.
 Helen L. Thom.
 Clarence D. Ussher, M.D., **Harpoot.**
 Mrs. Susan A. Wheeler, **Harpoot.**
 Emily C. Wheeler, **Harpoot.**

HELPS IN THE STUDY OF TURKEY.

- * Among the Turks. Rev. Cyrus Hamlin, D.D.
- * By Far Euphrates. D. Alcock.
- Constantinople. Prof. E. A. Grosvenor.
- * Forty Years in Turkish Empire. Rev. E. D. G. Prime, D.D.
- * Greek Islands and Turkey after the War. Rev. Henry M. Field, D.D.
- History of the Eastern Church. Dean Stanley.
- Home and Work by the Rivers of Eden. Moses P. Parmelee, M.D.
- * Hundred Years of Missions, A. Rev. D. L. Leonard.
- * Impressions of Turkey during Twelve Years' Wanderings. Prof. W. M. Ramsay.
- Land and the Book, The. William M. Thomson, D.D.
- * Letters from Armenia. J. R. Harris.
- * Letters from Eden. Rev. C. H. Wheeler, D.D.
- Life Scenes among the Mountains of Ararat. Moses P. Parmelee, M.D.
- * Missions in Eden. Mrs. Susan A. Wheeler.
- * Mission Stories of Many Lands. Articles taken from *Missionary Herald*.
- * My Life and Times. Rev. Cyrus Hamlin, D.D.
- * Modern Missions in the East: Their Methods, Successes, and Limitations. Rev. Edward A. Lawrence, D.D.
- * On Horseback in Cappadocia. Rev. J. O. Barrows.
- * Our Journey around the World. Rev. F. E. Clark, D.D.
- * Romance of Missions. Miss Maria A. West.
- Story of the Nations. Turkey. Stanley Lane Poole.
- Story of the Nations. The Byzantine Empire. C. W. C. Orman.
- * Talks on the Veranda. Rev. C. C. Tracy, D.D.
- Turkish Life in Wartime. Rev. H. O. Dwight, LL.D.
- * Women of the Orient. Rev. R. C. Houghton.
- Historical Sketch of the Missions of the American Board in Turkey. Rev. S. C. Bartlett, D.D. Pamphlet published by the A. B. C. F. M. Price, six cents.
- Condensed Sketch of the Missions of the American Board in Asiatic Turkey. Rev. E. E. Bliss, D.D. Published by the A. B. C. F. M. Price, three cents.

* In the Woman's Board Missionary Library. Loaned at two cents a day.

